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WEEKLY REVIEW.

—*Five hundred miles an hour* is the speed which Mr. Kaufman expects his gigantic aerial machine to attain. It is to be worked by steam and to carry ten cars. Mr. K. read a paper on the subject at the last meeting of the Aeronautical Society of Great Britain.

—It is announced that there will be a Soldiers' Exhibition for all India, at Agra, in January next, on occasion of the visit of His Royal Highness the Duke of Edinburgh. There are three great gatherings already spoken of for the next cold season: the Suez Canal celebration in October, the Œcumenical Council in December, and the Agra festivities in January.

—We remember some time ago suggesting that it might be well to connect the Southern Marathi Country and Canara with Sholapoor by Railway. A petition for such a line has been signed by about 60 of our mercantile firms, including most of the leading ones. But our contemporaries seem to think that the connection of Dharwar with Carwar is of vastly more importance.

There was a ritualistic Orphanage at Market Harborough under the superintendence of two ladies, who turned Roman Catholics, and easily persuaded all the inmates of the Orphanage, with one exception, to follow their example about a year ago. They then proceeded to burn the Bibles with which the Orphanage was furnished. This fact became known (by the chimney catching fire) and excited a good deal of attention. A Roman Catholic priest named Buckler has now come forward with an explanation:

"'The ladies conducting this orphanage,' he says, 'having managed the Orphanage some time before as Anglicans, they had, of necessity, many non-Catholic books in their possession. Not feeling any longer the want of these, they naturally enough packed them together, and stored them away. A few books, among which were some Protestant Bibles, remained over after the box containing them was filled, and not wishing to let these be used as mere waste paper, they in a most innocent and natural way put them into the fire. Their motive in doing this was simply a reverent one; and all Catholics are aware that when sacred things are no longer fit for use the Church herself prescribes that such things should be consumed, and not left about for profane use.' 'What are we to do with old Bibles? May they be used for lining slippers, or encasing lollipops and butter?—as, indeed, the good tradesmen around us do without shame or rebuke; without any mark of irreligion being fixed upon them. But a Catholic consumes his from an upright motive, in a private though not underhand way; and through the malice, or perhaps thoughtlessness, of some one, it is noised abroad. The old-fashioned dissenting Protestantism of a few individuals in the place, anxious for an opportunity to misinterpret and malign Catholicism makes one as best it can.'"

Thus we learn what constitutes a profane use of the Bible and what a reverent one. The profane use is the reading of it; the reverent use is to burn it. The way to show respect to the words spoken by our Lord and recorded by the inspired evangelists is either to lock them up in a dead language or burn them; by some means or other they must be kept from coming in contact with the minds of men; for the minds of men are unholy, and the words of Christ holy. On this principle what a profanation of Christ himself was his advent to this simple world; and what a strange thing that the Holy Ghost should be promised to all who ask for him.—In delightful contrast with all this is the fact that 30,000 portions of God's word were sold by a book-seller in Madrid *in one day*, the day on which the present Constituent Cortes was opened.

A monthly journal devoted to Economic and Statistical Enquiries about India is to be published in Calcutta under the name of *The Indian Economist and Statistical Reporter*. It is to be edited by Mr. Knight so well known in connection with the *Times of India*. The first number is to appear about the 10th of August. The following is an extract from the prospectus:

"In the *Times of India* he has dealt for many years imperfectly with the great questions to which the *Indian Economist* will now be specially devoted. Imperial and local taxation, the Indian debt, currency reforms, weights and measures, the land settlements of the country, our financial relations with England, railway extension and public works, banking, commerce, and exchange, and the course of the legislature and of the executive Governments thereon, will form the leading subjects of discussion in the new Journal. The Editor trusts he may rely upon the co-operation of the Services to make his new journal what he proposes it should become. He does not intend it to be a mere newspaper, but an authority upon questions affecting the material well-being of the country; and he will gladly receive suggestions for the improvement of his plans, and offers of assistance in the execution of them from any part of India."

The subscription is to be Rs. 24 per annum in advance; Rs. 30 in arrears.

"Since it is lawful to pray for the departed, what an unspeakable privilege it is!" says Dr. Pusey in an address to Companions of the Love of Jesus, which meets our eye in the *Indian Church News*. This is a very strange conception of the privileges of Christians. To our minds it is an unspeakable privilege to know that those who die in faith go at once where the dying thief went, to paradise, and pass beyond the need of such aid as the prayers of sinners can afford them. To picture heaven as in need of blessings that earth can procure, is not more at variance with Scripture than it is in conflict with all that we should regard as privilege.

We regret much to have to announce the death of Mrs. Schwarz, wife of the Rev. C. F. Schwarz, missionary of the C. M. S. at Jooneer. It is about 15 years since Mr. and Mrs. Schwarz arrived in India, and much the greater part of their missionary life has been spent in Jooneer. Mrs. Schwarz suffered much from ill-health, though she persevered steadily in doing the work which the Lord had given her to do. She died on Wednesday morning, June 30th. On the previous Sabbath she got up as usual, read the home letters from her children which had just come, and intended being present at the celebration of the Lord's Supper, with the Native Christians, at an early service, but finding herself somewhat indisposed was obliged to lie down, and the bread and wine of the Communion were brought in to her. She soon lost her consciousness through a stroke of paralysis, and continued much in this state till her death on Wednesday morning, having on Monday given birth to a son. To die was gain to herself, no doubt: but the bereavement is a trying one to her husband and children, the Native Church and the missionary cause.

A paper read before the Royal Society by Dr. Archibald Smith on the loss of the Ship *Glenorchy*, shows how difficult it must be to secure a reliable action of the compass in iron ships. The ship seems to have been lost by what is called the heeling error. When a ship lies over, a larger proportion of the hull is thrown to the weatherside of the compass's perpendicular, inducing a special deflection. It seems this error was allowed for on board the ship; but when she tacked it was forgotten that the error would be in another direction. Dr. Smith insists upon the importance of extending the usual process of 'adjustment' of a compass to the ascertaining, and (if necessary) the correcting of the heeling error.

The Free Church Assembly decided by a majority of 89 that the present collection of Paraphrases and Hymns should be purged and supplemented. There was a vehement opposition on the part of a few to the use of 'human hymns.' The Free Church would do well, we think, to adopt the collecton used by the Presbyterian Church in England, and which has been for some time in use in the Free Kirk, Esplanade.

A writer in the *Lancet* (Dr. C. Elam) undertakes to show, by 'the inexorable logic of facts', 1, that the average death rate is slowly but constantly increasing; 2, that men die now at an earlier average age than they did thirty years back; 3, that even those diseases which are best understood are increasing progressively in annual mortality. The testimony of the Registrar-General, whose statistics are cited by him, seems certainly to bear out these allegations, so far, at least, as London and England are concerned. He says that our sanitary regulations must have had great influence in lowering the fatality of

zymotic disease, and that compulsory vaccination has diminished the deaths from small-pox. Yet these gains are more than counterbalanced by losses in other directions. Brain-disease is four-fold as fatal as it was 30 years ago; heart disease more than six-fold; bronchitis, nearly twenty-fold! The latter may in part, perhaps, be accounted for by the habit of calling phthisis bronchitis. But the average of deaths from all causes increased from 2·189 to every hundred persons in 1840 to 2·348 in 1864. The conclusion of the matter is: Either disease in the aggregate has vastly increased or the power of medicine in arresting it has materially diminished. On the whole he seems to think that our treatment is less efficient than it was thirty years ago.

It would not be easy to crowd more errors into a paragraph than are contained in the following from the *Friend of India*:

"The conversion of a young Mussulmaun at Hyderabad in Sindh appears to have raised considerable excitement in that town. The lad, who is the son of a pensioned Moonshi, had been remarked for his intelligence and the interest he took in Christainity during his school career, and his first step on his return to his native town from the Bombay University was to publicly profess his faith. When the news got abroad that the young man had been baptized, his relatives waited upon Mr. Shirt, the missionary, and, if the local press may be trusted, the conduct of that gentleman was weak in the highest degree. The missionary is reported to have said that he had performed the ceremony only at the earnest desire of the convert himself, and that he had at no time attempted to induce him to change his religion. Will Mr. Shirt be so kind as to say what the Society to which he belongs expects him to do in Hyderabad, if it is not to make people change their religion? The parents of those boys who attended the mission school have begged the educational Inspector to lower the fees of the Government school, that they be enabled to have their children educated there."

We fancy that the *Friend* must have got its information from the *Sindian* to whose notice of the conversion we referred a fortnight ago, pointing out that it was in several respects erroneous. First, the person converted was a Hindoo, not a Mussulman; next, he was not a lad but a full-grown man, head-teacher in the Mission Institution; thirdly, he was not baptized by Mr. Shirt, the latter being then in Bombay, but by the Rev. C. W. H. Isenberg; finally, no such language was used, as is attributed to Mr. Shirt, though the missionary doubtless sought to show that the young man had acted freely, under conviction produced by the truth, and not through any undue persuasion. It is more than a month since we briefly but correctly noticed this case of conversion. Both Mr. Shirt and Mr. Isenberg belong to the Church Missionary Society. We regret much to hear of the failure of Mr. Isenberg's health.

We have received a letter regarding Mr. J. M. Gilligan who died on Monday at Poona. Instead of inserting this, we would briefly bear our own testimony to the great worth of Mr. G., having been for many years well acquainted with him. He was for some time in the Bombay Education Society's School; was thrown in early life almost entirely on his own resources, and suffered many hardships in the beginning of his career. He began with a salary of Rs. 10 a month. But it pleased the Lord to inspire him with true faith in himself, and thus enabled him to rise above his hardships and trials and to hold on his way until at last he became Head Clerk in the Military Pay Examiner's office. He was remarkable for his disinterestedness; he pleased not himself; he counted nothing his own, and gave away far more than he spent on himself; he had the true spirit of a missionary and could never hear of any case of suffering without considering what he could do to relieve it. Among his other efforts to do good, was the establishment of Sunday Schools in Bombay and afterwards in Poona. With all he was most unobtrusive and tried to remain in the background after having set a-going means of usefulness. He obtained in a very high degree the confidence of his superiors and the affection of his subordinates. Our correspondent mentions that Colonel Vincent and Majors Chitty and Graham attended his funeral.

The Bombay Guardian.

SATURDAY, JULY 10, 1869.

THE GOSPEL FOR SPAIN.

Olozaga, one of the leaders of the recent Spanish Revolution, has expressed himself as follows in the National Assembly, on the subject of Protestantism:

"Protestantism is a religion fit only for a highly civilized, free and prosperous people. For his own countrymen, the idea of God the Father was almost incomprehensible; that of God the Son was also vague and misty. The real object of the Spaniard's worship, and even idolatry, was the Virgin Mary, and she not as an abstract being, but as typified in the various images which were looked upon as endowed with miraculous powers in different localities." Spain, he intimated, would never become Protestant.

We have here a brief but significant statement of what Romanism has done for Spain. For a thousand years she has had the country to herself with only such exceptional intervals as were necessary in order to torture and burn at the stake 40,000 heretics or Protestants. During almost all this time it was death to teach anything not sanctioned by her; up to last year it was imprisonment and exile to be found guilty of circulating the Scriptures. If ever a set of men had an opportunity to mould a nation to their will the Spanish priests had this opportunity. Well, what is the grand result? What is the condition of the nation in its maturity? What is the outturn of this prolonged instruction? M. Olozaga informs us. To the Spanish nation the idea of God the Father was almost incomprehensible, that of God the Son was vague and misty, and the only thing really understood and cared about was the dressed-up doll which represented the Virgin Mary. So much for a religion called Christianity which lays a ban upon the Bible. About the Virgin Mary the Bible tells us no more than would go on a single page; while the life of Jesus Christ is described with remarkable and minute fidelity, so that every careful reader of the Gospels feels that he obtains a wonderful acquaintance with him. There is nothing surprising in the statement that the idea of Jesus entertained by Spaniards generally is vague and misty. Though the pictures of the Madonna and child, and those of the Crucifixion were a thousand times more common than they are, still the idea of Christ would necessarily remain vague and misty. Christ commanded His disciples to make him known by making the Gospels known, the Gospels which tell us what he said, how he acted, how he conducted himself in a multitude of varying circumstances, in the society of all classes and conditions of men; the Gospels which give us at considerable length a number of his most important discourses, such as the Sermon on the Mount and the discourse with his disciples the evening of the last Passover. No wonder that the Spaniards should have an obscure and shadowy conception of the Father when they know not Jesus in whom was the fulness of the Godhead bodily, and without whom no man knoweth the Father, no man cometh to the Father. How can they possibly know the Father or the Son who are taught to look to Mary for their salvation? The Gospel is annihilated when Mary is magnified, and men taught to build their hopes of mercy upon her merits and her influence with the Son. The law that forbad the circulation of the Scriptures in the vernacular, was a law forbidding men to know God, the Father, Son, Spirit.

M. Olozaga may take heart. The Spaniards may become 'a highly civilized, free and prosperous people.' The Bible is now given to Spain, and there is nothing to hinder the millions of that beautiful country from coming to the knowledge of the blessed God who created them and who gave his Son to be a propitiation for their sins. They do not need to be a highly civilized and prosperous nation, in order to fit themselves for Protestantism. The Gospel is for them as they are, and will itself raise them to a place of honor and of influence. What Romanism could not do in that it was a system of man's device, that an open Gospel will effect for them.

AN APOLOGY FOR

A Precomposed Liturgical form of Worship.

(Communicated.)

The collection of prayers used by the church of England in Divine worship is called the "Book of Common Prayer." The word "common" has two distinct meanings, one is "general," "frequent," "usual," "ordinary," &c., as opposed to the terms "unusual," "extraordinary," "rare;" the other is "belonging equally to all," "shared by all," as opposed to the terms "peculiar," "individual." Of these, the latter meaning only is applicable here; indeed this is its real signification, as its Latin root shews, viz., *communis*. "Common Prayer," therefore, as distinguished from individual or private prayer, means that in which all partake, that which belongs equally to all.

The first question that naturally arises in the study of our Book of Common Prayer is—Is it desirable to have a precomposed form of prayer, or a liturgical form of worship, as opposed to the extemporaneous form? We answer it is. It should be understood, however, that while for the reasons stated below, we hold a liturgical form of worship to be the most expedient, and prefer it to the extempore mode, we do not in any way *condemn* the latter. Now, the grounds, on which we establish the desirableness of a precomposed form of prayers, are many and various.

1. First of all, it is in accordance with Scripture, and the practice of the Church both under the Old and New Testament; e. g. the Psalms of David, many of which are forms of prayer and praise, were composed not only for his private use, but also for the public service of the Tabernacle. After the captivity, the Jews had forms of prayer (vide Dean Prideaux's Connexion, vol. I., B. vi., who quotes in full 19 prayers &c.; Lightfoot's Works, vol. ix), some of which appear to have been in use in the time of our Saviour on earth; and that Christ and His Apostles joined in the Jewish Synogogue worship, and thereby sanctioned the use of precomposed prayers, is evident from the Gospel History

ASIATIC SOCIETY OF MUMBAI
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and the Acts of the Apostles. Besides that the Lord's Prayer was given by our Saviour to His disciples, as a formulary of prayer, may be gathered from the command in St. Mathew vi. 9, compared with St. Luke xi. 1, 2. Whatever may be thought of the precise kind and degree of use which our Lord designed should be made of this prayer, thus much at least is certain—that in teaching it, He gave the strongest possible sanction to the use of precomposed prayer for congregational worship (Lightfoot, on Matt. vi. 9, vol. xi. pp. 141-149). It is evident also from the history of the primitive Christians, sacred and profane, that liturgies or precomposed forms of prayer were early used by them, as some of the most ancient writers speak of them under the name of "Common Prayers," "Constituted or Appointed Prayers," "Solemn Prayers," &c.

2. A precomposed form of prayers is most easily understood and heartily followed by the people.

3. Having been composed with mature deliberation, it is rendered more plain and simple than extempore prayers.

4. It affords opportunity of being studied and examined in private; whereas, if the congregation be ignorant of the nature of the petitions about to be offered, instead of cordially joining with their minister, they must wait to make out the sense of his prayer, before they can fully enter into it, as a petition to God,

5. It is of much consequence and use to those who sit at any great distance from the minister, or who are afflicted with the infirmity of deafness.

6. It enables them that are absent (at home) from sickness or other affliction, especially the unlearned, to join in spirit with those in the sanctuary.

7. By means of it the standard of devotion and doctrine is to a great extent maintained in the Church.

8. It contributes to the preservation of order and decency in the church, as the apostle commands, by affording no occasion for the blunders of ignorance or the extravagancies of fanaticism, which are in little or no accordance with that beauty of holiness which becomes the sanctuary of God, and yet which experience has witnessed and history records in the advocates and practisers of extempore prayers.

9. To pray acceptably, it is necessary not only that we offer up our petitions to God with sincerity and earnestness, but we should trust and depend upon Him for the answering of them. For this purpose, a set form of prayers is certainly a great help to us; for, by means of it, we can review our petitions offered at the throne of grace, and we can then call our faith and confidence into lively exercise in waiting for an answer to our prayers.

10. If it be allowed as suitable that the congregation and the minister should join together in uttering their feelings of gratitude to God (as when the Noncomformists sing), is it not also suitable that they should likewise join together in uttering to God their feelings of want?

11. No sufficient number of men could be found endowed with the gift of praying extemporarily, in such a way as fitting the sanctity of the place, the solemnity of the occasion, the majesty of God, and the glory of His Son.

12. If the prayers be left to the discretion of an individual minister, he will not only omit, through his forgetfulness or other infirmity, many things which the congregation require, but also, from his natural tendency towards the state of his own mind, will frame his petitions to suit his own case rather than theirs.

13. Ought it not to promote the communion of saints, and is there not something cheering and elevating in the thought that the members of the Church of Christ, throughout the world, though locally separated, are periodically engaged at the same time, in offering the same prayers and praises?

14. Lastly, in a Missionary point of view, it seems desirable to have a set form of worship—*first*, for the Missionary himself, who has not a thorough knowledge of the language of the people among whom he labours; and *secondly*, for the new convert, who is thereby enabled to pray with suitable words to the God in whom he has learnt to believe, and also to know several of the formularies of the Church, of which he has become a member.

N. B. Some of the above reasons are taken from writers on the Liturgy of the Church of England; especially the first one, which I did not enter into fully, as it is found *in extenso* in many authors.

A. V. D.

We have willingly given the above a place in our columns. At the same time we think the matter in question cannot be fairly judged without some statement of the reasons which lead a large proportion (perhaps a majority) of Protestant Christians to prefer extemporaneous to precomposed prayer in public worship. It is certain that members of the Church of England very highly esteem the Book of Common Prayer and consider that it greatly tends to aid them in their approaches to God, that the spirit of devotion would suffer and languish without it, that it is a valuable means of grace, and, in a word, look upon it as our correspondent does. We can easily understand why they should do it. There is no occasion for any controversy on the subject. He that finds himself aided in his approaches to God by the use of precomposed prayer, should use such prayer; he that finds extemporaneous prayer a greater aid will make use of that; it is quite unnecessary that there should be any controversy between these, unless one of the two should assert that there is an obligation upon all to do as he does. One of the two may so strongly state his conviction of the advantages of his method, as to carry the impression that this should be the univeral method; in this case the other may find it desirable to defend his own course by counter arguments. In both cases perhaps association has something to do with the preference. There is an educational power in habit, and the observance of a particular mode of worship from early years, tends to give that mode a power over the feelings and affections and the faculty of attention and the spirit of devotion that nothing else could give. But the same strangeness and want that the one would be conscious of in the unfamiliar service, would be experienced by the other in the service to which he was unaccustomed.

We think that those who are accustomed to the use of extemporaneous prayer in public worship, are not sensible of the difficulty mentioned by A.V. D. They have no difficulty in following the minister if his prayer gives appropriate expression to the feelings of the worshippers. We have no defence to offer for faulty extemporaneous prayer. If comparison is to be made at all it should be made between services conducted by men equally fitted for the work of leading the devotions of Christ's people.

Examples of extemporaneous prayer occur throughout the Bible, in the Old as well as the New Testament. We have no evidence of any form of prayer having been adopted by the apostles and recommended to the churches. We think that a system which entirely excludes the use of spontaneous prayer in public worship, is in that respect faulty, since there are often special circumstances that no general liturgy could include, and which require to be presented in their speciality.

Some of the remarks made in the above paper may be useful to those who are accustomed to offer spontaneons prayer, by indicating the faults which they are in danger of contracting and against which they need to be habitually on their guard.

OCCASIONAL THOUGHTS.

The Miracle at Cana of Galilee.—II.

THE disciples were in a position to see what was done. They beheld the manifestation of His glory in this act of creation, and they believed on Him. The master of the feast was not an eye-witness of the transformation of the water into the good wine. It is probable that there were others present who knew of the wonder and still did not believe as the disciples did. The glory was before them, but it was as though seeing they saw not. For the proper appreciation of the miracle and of the lesson to be learned from it, a preparation of heart was needed.

There were five of these disciples. They had all been brought to Jesus and had accepted Him as the expected king of Israel, before this time. Two had heard the witness of John Baptist and followed Him. They all had seen and heard and believed. They now receive such an addition to the evidence on which they had acknowledged him to be the Messiah, that they could be said to have "believed," as though for the first time. They had believed because of His words; now they believe because of His works. Their hearts were prepared, in consequence of what they had before known, to take in the new evidence. They see the ground on which such a wonder may be performed. If He is the one whom they have accepted, the miracle is but the proper work for Him to do. It is but a shewing forth of the divine glory which they acknowledge as His. It is revealed to them in a different sense from what it is to others who are looking on, yet without faith.

A miracle is not a necessary antecedent to faith. In the instance under consideration the faith preceded the miracle, and was confirmed by it. Perhaps we shall find the antecedent faith an element in every one of Christ's miracles. Taken by itself the miracle would probably not lead to faith. It would rather be a matter of doubt. It may lead to enquiry, and that may go on to conviction of truth and end in faith. It is a confirming of faith to such as have some knowledge of the wonder-worker, and of the ground for the work being done.

It would be impossible to convince any one that a real miracle had taken place, unless the true character of the miracle-worker should be shown, and it should be apparent that he could not be a deceiver; and unless it should be apparent that the occasion was one demanding such a divine interposition. The miracle, apart from its circumstances and the character of its worker, can hardly be proved. The testimony for miracles includes both these points, and "the question of miracles is but a matter of evidence." It is on such grounds as this that we reject all the alleged miracles of modern days. Many such are supported by the evidence of persons who believe that the miracle has been performed; but we set aside this evidence at once, as not applying to a miracle in the proper sense of the word.

But taken in connection with a revelation of God the Creator to man, reason demands a token that shall be above nature. The prophet must shew the divine seal upon his commission by such workings of power. He must shew that the Maker of the universe has given him the power to set aside the ordinary working of the laws of nature for wise reasons and for merely temporary, or momentary

results. This power is the proper "credentials" of the one who claims to be sent by God.

So when a pure and holy being comes into the world as Christ did,—a man in form and in nature and yet the Lord from heaven—claiming the homage of the world—that "He is before all things and by Him all things consist," we naturally look for miracles. We should expect that in proper time and just manner he shall shew forth his lordship over the animate and the inanimate creation —over all things—over man and over the world of spirits also. We should look to find him mightier than the king of terrors, and so restoring men to life. Having first the conviction that these disciples had, that He is the Saviour of the world, we should find our faith in Him confirmed and strengthened by the signs and wonders that he would perform, though not resting upon these alone.

In an appropriate sense, the continual presence of Christ with His people realized by faith and betokened by love changes for them the *water* which they need for their daily refreshment into the constant *wine* of His grace. The water that quenches our thirst becomes to us the wine needed in our weariness as we toil through the wilderness, II Sam. 16: 2. The water from the Rock is the full supply of our need.

Nathanael begins to see here the "greater things" which Jesus had promised that he should see. He may no longer doubt in regard to the full accomplishment of the promise. He is yet to see the ladder seen by Jacob, and the angels "ascending and descending upon the Son of Man." So each new manifestation of Christ in the word and by the Spirit is a new proof that He will accomplish all that is promised to us. We go on from strength to strength in Him—from faith to faith as we are led by His Spirit. How many of God's dear children have attained to the full assurance.—have entered upon the fruition—have experienced even here the foretaste of the word, "at thy right hand are pleasures for evermore."

MITRA.

THE AMENS OF CHRIST.—XXXV.

"VERILY *I say unto you that ye who have followed with me, in the regeneration when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.*" Matt. xix. 28.

Give up all and come, follow me, Christ had said to the rich young man who recognized him as a teacher come from God to show the way of life, but had no mind for a way that began with entire abnegation. To follow Christ was to leave all, to lose all. But the matter cannot be fully understood by simply looking at that which is left; we must know also that which we acquire. To follow Christ is to lose wealth, honor, comfort, manifold worldly good, the liberty of caring for oneself; but what shall we have therefor, asks Peter, and the question is not forbidden. We are to count the cost; we may also count the gain; we are permitted to have respect unto the recompense of the reward.

It all resolves itself into this, that the disciple of Christ has Christ and whatever is Christ's. Has Christ the favor of the Father? The believer has that very favor, even the boundless love of God. Is the Spirit given him without measure? He is given unstintedly to the believer. Has he the peace of God? We too may have it. Has he the contradiction of sinners? We have the same. Has he a cross? We have it. We are despised and rejected with him. Is there a resurrection for him? There is a new life for us. Are the promises all his? They are ours. If we suffer with him we shall reign with him. If we partake in his humiliation we shall share his exaltation. I am no more in the word, but these are in the world, and I have given them thy word.

Ye who have followed me in my humiliation, confessing my name among those who despise it and whose wrath is decreed against all that honor it, ye who have thought yourselves singularly happy in the grace that has come to you through my words, even though you had to part with all that you formerly valued, ye who have consecrated yourselves to the advancement of my kingdom in the world, at a time and under circumstances that left the glory of that kingdom a pure matter of faith, know that my dignity shall be your dignity, my triumphs yours, my unconceived glory yours. The power in heaven and in earth that becomes mine, shall become yours; as the virtue of the vine passes through the branches on its way to fruit and beauty and gladness, so my heavenly power shall flow through your instrumentality into the world. I have many things to say unto you besides those I have said unto you; the Holy Spirit shall bring to your remembrance these, shall communicate those, and the church of all time shall receive its most precious instruction from the Head of the church through the medium of the apostolic epistles.

Israel is a name that belongs to the chosen people of God, the holy nation, the royal priesthood, the peculiar people. In Israel according to the flesh there was a small minority of true believers, a large majority of those who were unregenerate, dead in trespasses and sins. The discourses of our Lord in John's Gospel show us what the great bulk of the Jewish people were. The true Israel are they who look to the Messiah. They all who look with unfeigned faith to the Messiah sit at the feet of the holy apostles whom he commissioned to declare his will; and for eighteen centuries or more wherever the Gospels have been received there also have the Epistles been received, and equally with the former have these been the means of communicating blessings to believers.

Under the old dispensation the judge was the legate of God, declaring to men the counsel of God. The sword of God was in his hand slaying all that was opposed to it; that sword being the truth. Error came to the tribunal to be exposed and to be slain. Unrighteousness came and found itself driven upon the bosses of the divine buckler. So was it, while the divine theory was faithfully embodied in practice. To the judge all must needs be subject, because he represented the mind of God.

In the regeneration; literally, in the new creation. He that is in Christ is a new creature; this is the beginning of the new creation; its consummation is in the future. When Christ shall appear in glory, then shall his servants appear with him. Their destinies are one with his. When he inherits all things, all things become theirs. When He is seen upon the throne of glory then shall they also appear upon thrones of glory. Inherit (he will say to them) the kingdom prepared for you from the foundation of the world; they shall enter into the joy of the Lord and into his glory. They shall have a body like unto his glorious body, and they shall be pure even as he is pure. In each of them (wonderful to relate) he himself will appear; he shall come to be glorified in his saints and to be admired in all them that believe. I am glorified in them; the glory that thou hast given me I have given them.

What shall we have? Having Christ, thou hast the destiny of Christ. Does this suffice thee? Dost thou also want immunity from suffering, the flattering regard of distinguished Christians, things made easy to thee, power, place, wealth? Wouldst thou, in agreeing to follow Christ, stipulate that he shall pursue a path that pleaseth and suiteth thee? To follow him is to acquiesce heartily in all that he proposes, and to know no good but that which his will enshrines.

NOTES FROM AN INTERLEAVED BIBLE.

(Concluded.)

PSALM CXLIX. 13. Praise his name in the dance: join hands, move in a circle, singing some suitable psalm or hymn, with instrumental accompaniment. Why not?

4. God's people are the meek. He 'takes pleasure' in blessing them, as a mother in all that relates to the comfort of her infant. It is a great thing to be able to realize this in prayer, when we pray to be beautified with salvation, with all the fruit of the Spirit.

6. The only sword that Christ gives his people is the sword of the Spirit; the only vengeance they seek is that the heathen may be convinced of their sin and need and brought to the feet of Christ.

9. To all the saints is given the honor of declaring that they who believe the Gospel shall be saved, thy who reject it shall die in their sins.

CL. 3, 4. In a band or orchestra we have a remarkable combination of perfections. Some 30 or 40 instruments as different as possible in their materials, construction and method of treatment, each brought to the utmost possible perfection, and the player on each fully taught the means of exhibiting its perfection, are made to combine in the execution of music which has been written specially for them. What a multitude of diverse and lengthy processes all terminate at this particular point. And yet how often is the termination sheer vanity and inanity; how often is the band or orchestra employed in executing music which is not music at all, which has no meaning in it, airs not worthy of being improvised on a jew's harp. We have here just a single specimen of the way in which man loses himself in this world, having a thousand capacities which he knows not rightly what to do with, surrounded by myriads of adaptabilities which he knows not how to utilize. This psalm looks away from this condition of things to a new earth in which every thing that hath breath, and every thing that can have breath given to it, shall praise the Lord. And every creature in heaven, on the earth, under the earth and in the sea, heard I say, Blessing and honor and glory and power be unto him that sitteth on the throne, and unto the Lamb for ever and ever."

Epitome of News.

SATURDAY,—JULY 3, 1869.

—*Overland Mail*: "It has been estimated that the total cost of the new buildings now contemplated in London will, during the next ten or twelve years, amount to not less than ten, if not twelve, millions sterling. They comprise:—1 The New Law Courts, with the extra cost of the new site. 2. The New Public Offices, exactly three times the vast block already built, and their site the whole mass of buildings between Parliament Street, Great George Street, and St James's Park, with a very good prospect of the ground between Parliament Street and the Embankment tacked on to it. 3. A new National Gallery extending over St. Martin's Workhouse and th

Barracks. 4. A new Natural History Museum, on the site of the Exhibition of 1862. 5. The remodelling of the Admiralty and such other offices as are permitted to remain *in situ*. 6. The completion of Burlington House, the Record Office in Fetter Lane, and the South Kensington Museum; and last, though probably not least, the various improvements and thoroughfares which the Board of Works may, and doubtless will, feel called upon to make on behalf of the above buildings, as occasion requires."

—"The *Daily News* remarks that the promoters of the movement for the opening of public institutions on Sunday have as good a right to their views of the best mode of keeping that day as any other sect. If they are too enlightened to go to church they can make up a cheap excursion to the sea-side, or make a pilgrimage to the Bald-faced Stag, and get back in time to hear a lecture by a recreative religionist, to the accompaniment of Rossini's music. But it is going much further when they ask the Legislature to come in aid of their propaganda, to adopt their doctrines, and realise their aims, and to do so with property which has been created and is sustained by funds, contributed by all classes in the State."

—*Times of India*: "By the rough labour of prisoners and such clumsy looms as he could obtain, Dr. Mackenzie has extracted the fibre of the *aloe perfoliata* and woven thousands of square yards of matting—far stronger than the ordinary coir matting, and the dread of white ants. Portions of this matting and also some of the fibre may be seen at our office, as also samples of the silk produced by Dr. Mackenzie's efforts at Dharwar. The piece of this fibre in our possession is only above a foot in length, but we have seen a much larger bunch of it, obtained from the Northern Conkan by a native gentleman of Bombay, which is three to four feet long. The fibre, it is evident, would weave into much closer fabrics than the matting. It would probably make a good adjunct in the weaving of tent and sail cloth; it would make netting, and, we should think, ropes superior to any from coir. The fibre is extracted at Dharwar in the roughest manner possible; but there are machines adapted for dressing fibrous plants of this kind which might be readily obtained from Europe or America, and worked, we believe, without steam power."

—"Another sudden death from heat apoplexy is reported on the E. I. R. line. On the 25th ultimo, on the arrival of the up passenger train at Toondla, Schoolmaster J. Thomson, of the 58th Regiment, was discovered dead in a carriage."

—"A novel means of communication, in case of danger, between the guard, the driver, and the passengers in a railway train, is said to have been invented by a young Parsee of Bombay. A model of the contrivance was, we learn from the *Rast Goftar*, tried and worked before a number of Parsee gentlemen some days ago, and was found to answer all the purpose for which it is intended."

—*Bombay Gazette*: "At length we know the fate of the Irish Church Bill. On the 19th of June it passed the second reading by a majority of 179 to 145—probably the largest House of Peers ever assembled. In former years when proxies were allowed, the numbers present rarely, if ever, reached these figures. At the moment when the missing telegram came to hand, another arrived, showing that ten days after the second reading the House had quietly gone into Committee on the Bill, and had agreed to ten clauses. This is quick work. The Archbishop of Canterbury carried an amendment, deferring disestablishment to 1872, but the condition appended to the amendment, that the nation and the House of Commons should approve, shows the suppliant character of the opposition, and is one more sign of the effect of those overwhelming majorities in the Commons, and of the striking victory on the second reading."

—*Indian Church News*: "There is really an excellent article in the *Church Review* on the S. P. G. Missionary Society, which is often supported by Churchmen on the supposition that it is a High Church Society. In this country all who care to look into the working of S. P. G. Mission, will fully bear out the sad truth of the writer's remarks. It is not that the S. P. G. is much worse then other Protestant Missionary Societies, but that Churchmen have been duped into believing it to be a great deal better. The article under notice complains, that of the sum subscribed for Missionary purposes, a large proportion goes to support Anglican pastors for colonists, and remarks reasonably enough that 'if colonists value the ministrations of Anglican pastors they are the people to pay for them,' Here is another extract. 'If we look at the list of Roman Missions, we find that they are scattered about the world, planted in the midst of heathens; the list of S. P. G. chaplaincies shews that the conversion of the heathen is a very subordinate object of the Society. The chaplaincies are nearly all situated in English colonies, and in the English settlements.'"

MONDAY,—July 5.

—*Mitrodaya*: "Of the three rejected candidates, one is Mr. Shriput Babajee Thakur of Bombay, a young graduate of our university. This young man was, according to his horoscope born on the 12th of February 1849. In November 1864 when he went in for his matriculation examination he was only 15 years and 9 months old. According to the lax system of ascertaining the ages of candidates then prevalent in the Bombay university, and according to the native mode of calculating the age, Mr. Thakur was passed off as sixteen years old when two months were really wanting to complete the assigned period. Now then the age of Mr. Thakur in March 1869 according to his horoscope is 20 years complete; but the commissioners taking Mr. Thakur of sixteen years of age when he entered the Bombay university in 1864, suppose that the true time of Mr. Thakur's birth must be February 1848 and not 1849; and proceeding on that supposition conclude that Mr. Thakur at the time when he appeared in the Civil Service examination this year must have completed his twenty-first year and consequently was disqualified to stand as a candidate."

—*Friend of India*: "The Horse Guards have at last consented to allow fifty or sixty Royal Engineer Officers to come out for employment in the Public Works Department, in addition to the regular establishment for India. This number will include some officers of considerable standing. This supply will be instead of a similar number of Civil Engineers that the Government of India had applied for."

—"In his last report Mr. Fryar declares his conviction that at Googoos, up the Wurdah above Chanda, where Captain Smith made his first discovery in 1865, there are two square miles of coal 14 feet 8 inches thick exclusive of a small seam of 5 feet 9 inches above it. This deposit alone will yield 600,000 tons a year for thirty years, and 600,000 tons is the whole annual produce of India at the present moment. Mr. Fryar estimates that, with a branch railway, a ton of coal may be laid down in Nagpore at ten rupees. At present English coal costs Rs. 18 a ton at Bombay and double that at Nagpore. Say that the Chanda coal is only half as good as English coal, and there will still be a saving at Nagpore of Rs. 8 a ton. The effect of this on the Great India Peninsula Company's dividends, and on the finances of India so far as they are effected by the guarantee, is evident."

—There are 276 clans of the Daimios of Japan, and each of them sends a representative to the parliament of which we lately heard.

—*Delhi Gazette*: "We regret to learn from a correspondent that Captain Cherry, 5th Fusiliers, had been brought into Srinuggur terribly mauled by a bear while shooting in the Tilail valley. He received nineteen wounds altogether, in all parts of the body, from head to foot, but was doing well. It appears he was following up a wounded bear in heavy jungle, when the beast jumped out upon him and got him down. He defended himself gallantly, thrusting his gun into the bear's mouth, as the broken locks show, when Major Rowland, his companion, and the shikarees, came to his aid and finished the brute."

—*Times of India*: "We learn, from Poona, that the Bishop of Bombay held a Confirmation on Thursday afternoon in St. Mary's Church. There were 215 candidates, of whom 90 were soldiers, whose devout behaviour it was very gratifying to witness. The Bishop delivered an impressive address, explaining that although Confirmation is not a sacrament, it has an outward and visible form to which, in the case of those who receive it rightly, spiritual graces are annexed. His lordship laid his hand, as the Rubric requires, upon the head of 'every one severally.' A special service was to be held in St. Mary's yesterday to afford the candidates an opportunity of receiving their first communion. The Bishop was to preach."

—J. E. Savidge, formerly in the army, lately employed on the Baroda Railway, has been convicted of bigamy and sentenced to three months imprisonment.

—Dosabhoy Pestonjee, employed by the Municipality, has been convicted of criminal breach of trust and sentenced to two years' imprisonment.

—William Egerton, otherwise called O'Brien, a young man well-connected and well-educated, who pleaded guilty to a charge of personation by which he obtained a sword and other articles from Messrs. Watson and Co. of Bombay, has been sentenced to 18 months' imprisonment.

—*Pioneer*: "A number of metal images were recently discovered in the fortress of Gwalior while the foundations of a new military hospital were being dug. These images are all in a state of complete preservation, and are said to be 800 years old. They have been made over to the vakeel of the Gwalior durbar, who represented that they were required for religious worship by Hindoos."

After a little while these images will be represented as *swayambhu*, uncreated, sprung from the soil supernaturally.

—The Punjab and Delhi Railway ran their trains into Delhi last Thursday for the first time.

—The Emperor of China is to be married this year. He is now fifteen.

—There were 811 deaths from cholera in the Saugor district, the week ending June 19.

TUESDAY,—July 6.

—The Editor of the *Hindoo Punch* and *Dnyanbodhuk* has publicly apologized for the gross insults and libels published by him in connection with the recent remarriage case.

—*Times of India*: "We hear that Mr. A. F. Bellasis has been appointed a member of the Bombay Legislative Council in the place of Sir Alexander Grant, Bart."

"General and Mrs. Faunce have not been long divided. The General accompanied his wife to Madras, on her way to England, in very delicate health, and having seen her safely on board the P. & O. Steamer, set out on his return, *via* Calcutta. About the middle of May, he must have gone down in the *Cheduba* in the Bay of Bengal, and before the steamer in which Mrs. Faunce sailed from Alexandria had reached the Bay of Biscay, she too had been committed to the deep, for she died two days before the steamer reached Gibraltar.

—We believe, says the *Indian Daily News*, that the Bengalee who helped in bringing to light the disqualification by age of two of the successful Hindoo candidates for the Civil Service is Dr. K. C. Dutt, who had been coaching some of the unsuccessful candidates in Sanscrit.

—*Deccan Herald*: "On Sunday last a newly carved image of Kartieswame was placed in the Temple at Parbuttee by the Managing Committee of the Dewasthan. There was a grand ceremonial at the installation of the Deo; and a jolly spread of dhall bhat for the Poona bhutts. The idol is now attracting a great number of the city residents to Parbuttee."

—Mr. Dadabhoy Nowrojee, formerly Professor of Mathematics in the Elphinstone College, of late years engaged in mercantile pursuits in England, has been visiting this country and is now returning to England. It is proposed to present him with a testimonial. During his visit he organized a branch of the East India Association and gave several lectures

—A bill is before the Canadian Parliament respecting seduction. It provides that a seducer under promise of marriage, of an unmarried female of previous chaste character, shall be punished by fine or imprisonment, or both, at the option of the court, but shall not be condemned on the sole evidence of the female.

—*Indian Mirror*: "Santipore has its schools, its Brahmo Somaj, its municipality. But as in other parts of India, so at Santipore, the use of intoxicating liquors and drugs is said to be on the increase, the demands for them have nearly doubled. Hence the number of people that require them cannot be said to be diminishing—a circumstance greatly to be deplored, whether the increase in the use of intoxicating liquor and drugs is due to the effects of English education or to the facilities afforded for their import and sale. Whether the Government in its Abkaree administration has been helping the extension of this pernicious, not to say dangerous habit amongst the people, is a subject that ought to engage the attention of patriots and philanthropists. The Government has, we own, done and is doing much to improve, to elevate, to reform the nation; but much of the fruits of its noble mission are being destroyed by the prevalence

of intoxication among them. Steps for preventing it ought therefore to occupy a share of its attention. Whatever the cause, the consequences are very painful. For it brings in its train a retinue of concomitant evils, bribery, dishonesty, corruption, theft, concubinage."

—A letter from Mr. Munzinger to the Bombay Government, giving an account of the murder of Mr. Powell's party, has been published. He says: "I received yesterday evening a letter from the Rev. Mr. Lundholm, a member of that mission, dated Tender, 23rd April, where he writes:—

"'We are very much obliged to you for the letters you sent us, and they gave us much pleasure, because they found us very unhappy. Mr. Powell, his wife and child, Mr. Makerer, (his interpreter), and two of our brethren, Kyelberg and Elfblod, have been murdered by the Bazer (Kirnama) at Tika, or the frontier of Tika, and Burka, on the 17th and 18th of April. They had gone there to see the country and to shoot; but the many things they had laden on their camels became, by arousing the cupidity of the natives, the cause of their death; some of the guns have been brought back, and we hope part of the kit will be restored too. Mr. Powell had taken nearly all his cash with him, and there is little hope of getting it back; a small sum he had lent to us. We will send you the account, if we come not ourselves to Mussowah. But it will now not be an easy thing for us to come, having lost our two best men and some of us being sick. We will send you the six tuskers (I suppose of the elephants killed by Mr. Powell.) The two camels of provisions you sent for him are returning with your servants. May the Lord help us in this distress.

"'Mussowah, 7th May. ARDE LUNDHOLM."

"The intelligence contained in this letter being very scanty, I am sending now again a messenger to the missionaries to get a more detailed report. Mr. Lundholm says nothing about Mr. Powell's English servant, but I believe he has been killed also; of his native servants, three (3) have been killed and two were severely wounded, but escaped and have reached Keren, their native place. It appears from what they say, that the party was taken by surprise and that Mrs. Powell survived her husband and child several hours, and made a desperate fight with the murderers, of whom she wounded several; but that at the end fainting, she lay down between the bodies of her husband and child, and was killed also.

WEDNESDAY,—JULY 7.

—*Poona Observer*: "The palkee of the gods Nanoba and Tookaram, which arrived from Alundee, has passed through Poona towards Punderpoor, accompanied by five thousand pilgrims."

—The High Court have confirmed the sentence of death pronounced in the Tanna Court on Soorjee Maya for the murder of Kataya with whose wife he had an intimacy.

—There was a shock of earthquake at Dhoolia, on the 4th.

—Cotton of the value of 3½ crores was shipped at this port in May

THURSDAY,—JULY 8.

—Mr. Hall, late Librarian at the *India House*, in a letter to the *Pioneer*, says:

"Leaving out of account a large mass of stray leaves, the Beejapore manuscripts amount to 490 volumes, of which 137 are more or less imperfect. Out of the aggregate twenty-five are Persian, in part or in all, and the rest are Arabic. Their material is paper, and it is generally of a strong and durable texture. Nor has their ink faded in the least, except in two or three of the oldest. Nearly the whole of them are of beautiful penmanship, and are, moreover, copied with scholarly correctness. They treat of a large variety of subjects, theology preponderating, and science and philology being but meagrely represented. Of history there are nearly seventy volumes, and about twenty of poetry. The most ancient of all was executed in A. D. 1133. This is the 4th volume of the *Kashaf* of Zamakhshari, and was professedly transcribed from the author's own copy. Several other works of great interest, from the scarcity of old copies, to pious Mahomedans might be specified, but of such I shall content myself with naming one; this is the *Talwih* of Tuftâzani, who first signalized himself, history apprises us, in one of Tâmûr Lang's mosques. Our copy purports to be in the hand-writing of its author, and is dated in 1356, the very year, Haji Khalfa says, in which the *Talwih* was completed. Unfortunately the copy is defective by a few leaves."

—The Rev. Mr. Bartlett, acting Chaplain at Trimulgherry, denies that 300 men have refused to attend the services. He thinks 50 nearer the number.

—*Daily News*: "Are we witnessing the beginning of an English exodus? Some prophets of evil have long foretold that some day our labourers would find the way the Irish peasantry found to prosperity and independence, and that when they did so an exodus would begin. Whatever be the explanation of the fact, the increase of emigration from Liverpool is becoming almost alarming. If in a single week nearly 7,800 persons can find means to set out on a journey to the Western world, it is at least clear that a movement is in progress which needs no special Government aid to keep it going. But it is very doubtful whether this emigration touches the classes who are supposed to need it most. It is not the agricultural labourer, nor the hereditary pauper of the towns who is hurrying to Liverpool with his face to the West. It is altogether another class. Probably most of the persons who crowded the ten steamers which left Liverpool last week were from the cities and the manufacturing towns of England and Germany. Their emigration is the late result of the commercial panic. 'There is little to earn and many to keep,' and the more energetic earners are pushing to other markets with their labour."

—*Overland Mail*—June 18: "Mr. Bright has given great offence by a letter on the House of Lords, published simultaneously with the report of the first night's debate.—The riots in Paris have been more alarming than previously reported, but have now ceased. Eleven hundred persons have been in prison for riotous behaviour.—Several press prosecutions have been commenced.—Rioters at St. Etienne have been fired upon by the troops. Reports state that from six to ten were left dead. Several soldiers were wounded by stones.—The Viceroy of Egypt has arrived at Paris. He is expected in London on June 25.—Marshal Serrano was installed in the Regency of Spain yesterday. He is to take the oath before the Cortes to-day.—An attempt has been made at Florence to assassinate Signor Lobbia, a member of the Chamber of Deputies.—An encounter between a mob and the police at Cork resulted in the severe injury of several of the latter.—The house of a gentleman residing near Cork has been attacked by four Fenians, one of whom he shot.—Mr. Seely (Liberal) has been returned for Nottingham.—The lower House of Convocation has passed resolutions, urging the Bishops to oppose the Bill, and claiming for the Irish Clergy the right of meeting in Convocation.—The official returns show that pauperism in London has not diminished in the past twelve months.—Amongst the deaths recorded this week are—Lord Stanley of Alderley; Sir C. Hay Seton, Bart; Sir J. Pringle, Bart.; Lieut. Gen. Sir R. Garret; Col. Smyth; Capt. W. L. Hallett, Bombay Staff Corps; and the Dean of Guernsey."

"The following is the close of the Bishop of Peterborough's great speech in the House of Lords, opposing the Second Reading of the Irish Church Bill: "In the magnificent peroration to the speech by which the Bill was introduced in the other house—a peroration which must still ring in the ears of those who heard it—its distinguished author spoke of the spectacle which England would present to the civilised world when she came to perform this magnanimous act of justice and penitence. 'What a magnanimous sight! The first thing that this magnanimous British nation does in the performance of this act of justice and penitence is to put into her pocket the annual sum she has been in the habit of paying to Maynooth, and to compensate Maynooth out of the funds of the Irish Church. (A laugh.) The Presbyterian members for Scotland, while joining in this exercise of magnanimity, forget that horror of Popery which was so largely relied on and so loudly expressed at the last elections in Scotland. They have changed their mind on a theory that a bribe to Popery is nothing if preceded by plunder of the Protestant Episcopacy. (Renewed laughter.) Putting two sins together, they make one good action. (Laughter and cheers.) Throughout its provisions this bill is characterised by a hard and niggardly spirit. I am surprised by the injustice and impolicy of the measure, but I am still more astonished at its intense shabbiness. It is a small and pitiful Bill. It is not worthy of a great nation. This great nation, in its act of magnanimity and penitence, has done the talking, but has put the sackcloth and ashes on the Irish Church, and made the fasting be performed by the poor vergers and organists. (Much laughter and cheers.) I object to this change altogether; but if it was to be made, there could have been a more statesmanlike and generous mode of making it.' (Cheers.) As to the distribution of the surplus, the Bill was contrary to the pledges which had been given on that point—namely, that no provision should be made out of it for instruction in any religious faith. The right rev. prelate concluded his clever and incisive address with the following eloquent peroration:—'My lords, I have but one or two more words to say. I will say but a few words, my lords, about the menaces and the warnings—the mixed menaces and warnings which have been addressed to your lordships' House by some within and by some without. My lords, I myself have been told that I should be very heedful of the way in which I voted on this question, because none may say what will be the consequences to your lordships' House—to the fate of your lordships' order, and to the great interests of the country—of the vote you are about to give. My lords, as far as menaces go, I do not think that it is necessary that I should say one word by way of inducing your lordships—even if I could hope to induce you to do anything by words of mine—to resist these menaces. I believe that not merely the spirit of your lordships, but your lordships' high sense of the duty you owe to the country, would lead you to resist any such intolerant and overbearing menaces as those which have been uttered towards you. I believe that if any one of your lordships were capable of yielding to those menaces you would be possessed of sufficient intelligence to know how utterly useless any such humiliation would be in the way of prolonging your lordships' existence as an institution, because it would be exactly the case of those who for the sake of preserving life lose all that makes life worth living for—it would be an abnegation of all your lordships' duties for the purpose of preserving those powers which a few years hence would be taken from you. Your lordships would then be standing in this position in the face of the roused and angry democracy of the country, with which you have been so loudly menaced out of doors, and so gently, and tenderly warned within these doors (cheers and laughter). You would then be standing in the face of that fierce and angry democracy with these words on your lips—'Spare us, we entreat and beseech you! spare us to live a little longer as an order, is all that we ask, so that we may play at being statesmen, that we sit upon red benches in a gilded house, and affect and pretend to guide the destinies of the nation and play at legislation (cheers). Spare us for this reason—that we are utterly contemptible, and that we are entirely contented with our ignoble position! Spare us for this reason—that we have never failed in any case of danger to spare ourselves (cheers and laughter). Spare us because we have lost the power to hurt any one! Spare us because we have now become the mere subservient tools in the hands of the Minister of the day—the mere armorial bearing on the seal that he may take in his hands to stamp any deed however foolish and however mischievous! (Much cheering). And this is all we have to say by way of plea for the continuance of our order.' (Cheers.) My lords, I do not believe that there is a peer in your lordships' House, or any one who is worthy of finding a place in it, who could use such language or think such thoughts, and therefore I will put aside all the menaces to which I have referred. For myself, and as regards my own vote, if I were to allow myself to give a thought to consequences, much might be said as to the consequences of your lordships' vote to your lordships' House and to the Church which I so dearly love; and I, a young member of your lordships' House, fully understand the gravity of the course I am about to adopt, and the serious consequences that may attach to that vote; but, on the other hand, I feel that I have no choice in the matter—that I dare not allow myself a choice as to the vote that I must give upon this measure. My lords, I hear a great deal about the verdict of the nation on this question, but, without presuming to judge the conscience or the wisdom of others, and speaking wholly and entirely for myself, I desire to remember, and I cannot help remembering, this, that there are other and more distant verdicts than the verdict even of this nation—and of this moment—which we must, every one of us face at one time or another, and which I myself am thinking of while I am speaking and in determining upon the vote I am about to give. There is the verdict of the English nation in its calmer

hours, when it may have recovered from its fear and its panic, and when it may be disposed to judge those who too hastily yielded to its passions; there is the verdict of after history, which we are making even as we speak and act in this place, and which is hereafter to judge us for our speeches and for our deeds; and, my lords, there is that other more solemn and more awful verdict which we shall have to face; and I feel that I shall be then judged not for the consequences of my having made a mistake, but for the spirit in which I have acted, and for the purposes with which I have acted. And, my lords, as I think of the hour in which I must face that verdict, I dare not, I cannot, I must not, and I will not vote for this most unhapy, this most ill-tried, this most ill-omened measure, that is on the table of your lordships' House." (The right rev. prelate resumed his seat amidst enthusiastic cheering, which was continued for a considerable time, and in which even the spectators joined.)

"Lord De Grey replied to the last speaker. He showed that the Irish Church had been established by Queen Elizabeth not with the intention that it should be the Church of a minority, but that it might become the Church of the whole nation. But it had been so far from fulfilling that purpose that its proportion to the population had even decreased. In its present state as an Established Church it was not merely itself weakened as an instrument of good in Ireland, but, so far from its disestablishment endangering the English Church, the fact that the continued existence of the former could be asserted to be necessary for that of the latter, would be a most powerful argument for the Liberation Society against the Church of England."

—Mr. Woolner has completed the model for the statue of Sir Bartle Frere for Bombay.

—New York, June 17.—Colonel Ryan and other Americans, also several Cubans, connected with the Revolutionary Junta of Cuba, were arrested here to-day, under the indictment of the United States' Circuit Court, for organising expeditions against Cuba, in violation of the neutrality laws.

—The following which we have received from Frankfort-on-the-Maine, in the form of a printed letter, shows that the Natives of India have not the monopoly of bad English:

"I take de liberty to remit you an advertisement, which please to insert in your paper, eighteen times during six months, in the manner that every months appears three insertions. After having received your account I shall send you immediately the amount in a Bill on your place, if you d'ont prefer to take Lottery-tikets in payment, of which you can winning one of the first prizes in the said Staat-Loan Lottery. I shall very much obliged to you, if it existed perhaps a city directory of your town, to send it me against payement under Band and fillet."

—50,000 bales of Cotton have been shipped at Carwar this season. For want of a railway the trade is closed during the monsoon. A larger amount remains to come forward.

—*Pioneer*: "Veterinary Surgeon Farrell pronounces the *Gootee* or *Bushunto*, which has made such sad havoc among the cattle in the Sunderbunds, to be the rinderpest or murrain of the Russian Steppes. He describes the disease as a low malignant fever of the typhoid type, capable of being propagated by inoculation, and similar to the variola of human beings. There appears to be no specific for the disease."

—*Daily News*; New York, June 11: "President Grant arrived yesterday. No public reception took place, and soon after his arrival he proceeded to West Point; to-morrow he returns here, and goes on Monday to Boston, to attend the great musical peace jubilee. Mr. Seward has gone to California. The Massachusetts House of Representatives has passed a prohibitory Liquor Law Bill. The prominent Conservative and Republican Virginians propose to select for political candidates patriotic statesmen living in the North as preferable to the so-called carpet-baggers."

"There is now an enormous number of Germans here. For some years back they have been coming as fast as the Irish; during the last two or three years they have been coming twice as fast, and number by this time little short of 4,000,000. They are mostly peasants and small tradesmen, some seeking to avoid the conscription, all wishing to better their condition, and all disgusted with the society and Government they leave behind them. The men of education amongst them are all republicans, and of no very mild type either. Kings and nobles have few fiercer enemies."

FRIDAY,—JULY 9.

—*Bombay Gazette*; London, June 18th; Government purchase of telegraphs: "The three principal companies—the Electric and International, the British and Irish, and Retuer's—will alone absorb five milions; then come the small lines, one of which is mentioned further on; and another I know has got above £400,000; so that what with indemnities and compensations, and the new works urgenly required to give the telegraphic system that extention which the Post Office has pledged itself to carry out, and which the nation expects, I shall be greatly surprised if a farthing less than six milions and a half sterling will be requisite."

—Same; Irish Church Bill in the House of Lords: "The debate, so far, has brought out very strongly the intense antipathy with which the details of the Bill were regarded by the House of Lords. Earl Grey, Lord Salisbury, and even Lord Carnarvon, are at one with Lord Derby and the Bishop of Peterborough in objecting most strongly to the mode in which the Ministry propose to distribute the property of the Church, and it is clear that, if the Bill should after all pass the second reading, amendments will be proposed in committee with the view of leaving the Church less dependent on voluntary subscriptions after it is disestablished, and even perhaps of preserving a Protestant establishment in Ulster. Mr. Gladstone peremptorily rejected all amendments in the Commons; but possibly he may have wished to leave some details for the Peers to alter, so that, by accepting their amendments, he might avoid the shock of a collision between the two Houses on the main principle of the Bill; but I doubt if the ingenuity of Lord Cairns will not so alter the Bill as to force on a conflict which the Government is most anxious to avert."

—A Colonel Kirkham writes from Abyssinia to the *Bombay Gazette*: "I am happy to inform you I am now in Adua, drilling and organising the Abyssinians as quick as possible for an expected campaign. I have got orders from the Prince to drill 2,000 men for infantry, and 150 for artillery, for the 12 guns which the Prince received from Lord Napier of Magdala, after the campaign was over, for the assistance he rendered the British forces. I have established a post once a month between Massowah and Adua. Political news are not much at present. Princes Gobazie and Menelek made peace the other day, but soon broke it again. They are all remaining quietly in their own countries until the rainy season is over. Prince Gobazie has written to Russia, asking for assistance and arms to conquer Abyssinia."

—Home Paper: "Mr. Henry Saint John Powell (brother of the late Mr. Powell, of Duffryn Collieries) and Mr. Jenkins (brother of the unfortunate lady who shared her husband's fate) left for Egypt on June 11 for the purpose of obtaining an adequate escort from the Egyptian governor at Massowah to proceed as near as practicable to the locality of the reported massacre, and to ascertain by personal inquiries on the spot the fate of their relatives. Should their worst fears be realised, they will wisely leave the punishment of the assassins to the only available instrumentality, namely, the Eyptian forces, who are now on active service in that territory. On the other hand, should it prove that the unfortunate party are retained as hostages by the wild Basenah tribe, negotiations will be set on foot and every conciliatory means used to effect their liberation.

—Deaths last week, 328.

—The following letter to one of the newly elected French deputies, has been published: "My dear M. de Mackan,—I have received the letter by which, in the name of the electors who have again returned you to the Legislative Body, you express the desire that my Government may be strong enough to repel the aggression of parties, and to give to liberty gurantees of duration by basing it on a firm and vigilant authority. You add, with good reason, that concessions of principles, or sacrifices of persons, are always inefficient in presence of popular movements, and that a Government with any self-respect ought not to yield either to pressure, or persuasion, or riot. That view of the question is also mine, and I am well pleased that it is entertained by your constituents, as it is also, I am well convinced, by the great majority of the Chamber and of the country. Believe in all my sentiments."

NAPOLEON.

TELEGRAPHIC NEWS.

—*London, June 30th.*—In the House of Lords last night, the Committee on the Irish Church Bill had a preliminary discussion upon the Preamble, but the debate was subsequently postponed.—Earls Grey and Russel and the Bishops advocated concurrent endowments, but Earl Granville declared that Government would never consent to such an arrangement. Ten clauses were adopted, with an amendment by the Archbishop of Canterbury deferring disestablishment till 1872, the House of Commons and the nation being favourable.—The proposal to grant an amnesty to the Fenians was rejected.—The Viceroy of Egypt leaves England to-morrow.—1,038 miles of the French Atlantic Cable have been laid.—The following is a partial repetition of a telegram, of the 20th June, which has evidently miscarried in transmission:—The second reading of the Irish Church Bill was carried in the House of Lords last night by 179 against 146 votes.

—*July 1st.*—At a Banquet yesterday at the Mansion House Mr. Gladstone declared that the general disendowment of the Irish Church was a covenant with the country.—The revenue for the quarter ending June 30th amounted to £18,847,044.—The French Atlantic Cable has been cut and buoyed in order to repair a fault.—Advices from New York state that an American cruiser has arrested a party of Cuban filibusters.

2nd.—The Report of the Commission appointed to enquire into the causes of the failure of the Bank of Bombay has been issued.—It condemns the reckless management of the Bank by Mr. Birch, who was remarkable for his idleness, and moreover incompetent. His conduct in speculation and his violation of Government orders is stated to have been inconsistent with his position in the Bank.—There is no evidence before the Commission of any of the Directors having used the Bank's money except Premchund Roychund and Mr. Tracey.—The conduct of Secretaries Blair and Donald Robertson is also severely censured. The Commissioners state the immediate causes of the Bank's failure to have been:—1st. The Act of 1863 which removed former restrictions on the actions of the Directors and permitted an unsafe business.—2nd. The abuse of the powers conferred by the Act of 1863, by weak and unprincipled Secretaries.—3rd. The Presidents and Directors during the first and second periods were with few exceptions negligent and failed to exercise proper supervision and control over the Secretaries.—4th. The exceptional nature of the times required extra vigilance.—5th. The Presidents and Directors were not conversant with banking business and were incapable of managing in difficult times; and.—6th. The failure of the Bank was due to the absence of sound legal advice and assistance.—In the House of Lords last night Earl Granville agreed that the present Irish Bishops should remain Peers during their life-time.—An amendment of Earl Carnarvon was adopted, giving the clergy fourteen times their annual income, notwithstanding the opposition of Earl Granville.—The Bombay mail of the 15th June arrived at Suez on the 1st instant.

3rd.—In the House of Lords last night an amendment to the Irish Church Bill, by the Marquis of Salisbury, giving glebes and parsonages free to the Protestant clergy, was adopted by 219 against 69 votes.—An amendment by the Duke of Cleveland, providing suitable residences for priests of other denominations, was rejected by 146 against 113 votes.—Orange riots having taken place at Portadown. The police fired on the rioters, killing one person and wounding several others.—Mr. Fitzjames Stephens is to succeed the Hon. Mr. Maine as Legislative Member in the Supreme Council.

4th.—In the House of Commons last night Mr. Cardwell, replying to Mr. Knight, said that the reports from Madras and Bombay, relative to the proposal to give hammocks to the troops, were favourable, but they had not been approved by the Commander-in-Chief in India, and until His Excellency approved of them, their adoption was improbable.—The steamer *Ellora*, with the outward Indian Mails, left Suez for Bombay on the 3rd instant at 11 A. M., (1 day and 7 hours before contract time.)

5th.—The Bombay Mail of the 8th ult. was delivered in London to-day.

6th.—In the House of Lords last night the question of private endowment was compromised by the Earl of Granville offering a lump sum of half a million pounds sterling.—Clauses 29 to 67 of the

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Government of Maharashtra
on 28 February, 2020

Irish Church Bill have been adopted.—In the House of Commons last night the Marquis of Hartington introduced his money bill for the purchase of the telegraphs.—1562 miles of the French Atlantic Cable have been laid.—The Belgian Railway question has terminated and a settlement has been come to, on all points satisfactory to France. The mediation of the English Government is understood to have assisted in bringing about this result. The final convention was signed on the 5th inst.—The Empress Eugenie will visit Constantinople before going to Egypt

24th.—His Highness the Viceroy of Egypt arrived at Charing Cross yesterday afternoon at 5 o'clock, where he was received by the Prince of Wales and Musurus Pasha, by whom he was accompanied to Buckingham Palace, escorted by a body of Life Guards. His Highness was loudly cheered by the crowds in the streets through which he passed.—Demonstrations have taken place at Turin, Naples, Padua and Pavia. Tranquility has been restored.—Disturbances have taken place at Milan. Order was restored by the military.

Miscellany.

—In the Free Church Assembly Dr. Davidson, delegate from the Old School Presbyterians of America, said: "The number of communicants in connection with the Old School Church was 252,555. The number of their ministers was 2,330; domestic missionaries, 613; foreign missionaries, 83; and native preachers and helpers, 205. Presbyterian churches increase in the United States at the rate of from two to three a week, or from 100 to 150 a year. There were 1,000 more churches than ministers, for Presbyterianism suited the genius of the American people, and the demand was greater than the supply. Something was said in the Assembly of the Scotch Establishment the other day about the utter impotence of the Voluntary principle. There were 30,000 ministers in the United States, all supported on the Voluntary principle, thus giving one minister to every 1,333 of the population. That did not look like the utter impotence of the Voluntary principle."

Another speaker said: "In America Church and State are everywhere separated; but there are Sabbath laws, and Congress by its chaplain prays to God in the name of Christ. Dr Hodge, in the very remarkable article which Mr Cameron quotes, formulates this into the propositions that though there is no Church endowed or established, still America is a Christian and Protestant country, and that the people 'have not only the right, but are bound in conscience to act on the principles of Protestant Christianity—not only in their capacity of individuals, but as a Government, in all cases in which such Christianity affords a rule for individual or governmental action.' We in this country nursed under Establishments, have come to feel as it there would be no religion, and no religious national questions, without their existence. The thing is a delusion. The abolition of Establishments is in present circumstances more likely to bring the nation soon into startling contact with great religious questions than their retention; and the acceptance by the Churches of the common views arrived at by the Union Committees is amply sufficient ground on which to go forward to meet these. No one pretends that it will not be possible for us on this ground to say, as Dr Hodge says in the name of that great people of the West, 'to all infidels and atheists, to all who demand that the Bible shall not be the rule of action for us as individuals, and as a government, you ask what it is impossible can be granted. We must obey God. We must carry religion into our families, our workshops, our banking-houses, our municipal and other governments; and if you cannot live with Christians you must go elsewhere.' Is this not enough, or must we also establish Disraeli and endow Colenso?"

—At the recent annual meeting of the Geographical Society in London, the Victoria medal was adjudicated to Mrs. Mary Somerville, who was not present. Sir Roderick Murchison, the President, in making this award, remarked that Mrs. Somerville, had, throughout a very long life, been eminently distinguished by her proficiency in those branches of science which form the basis of physical geography: and who, having published a most able work on that science, was recently occupied, even in her eighty-ninth or ninetieth year, in solving abstruse mathematical problems. This gifted woman, who, in addition to her researches into the phenomena of the heavens and the earth, had also excelled in the arts of painting, music, and all feminine accomplishments, had like the Crichton of earlier days, truly earned the title of "the admirable Mrs. Somerville."

PASSENGERS SAILED.

Per Sumatra, 6th:

For Southampton—Lieut, Worthy, Mr. J. Hindley, Mr. Nell Mr. Haines, Mr. W. Sim, Mr. M. Lachlan, Mr. T. Drysdale, Mrs. Hind, and Captain Tren.

For Marseilles—Mr. W. M. Tennent, Captain Daubeney, Captain, Worsely, Mr. Vickers, Mr. E. D. Estill, and Mr. G. F. Pim.

For Suez—General Stuart and Mr. Harrison.

PASSENGERS ARRIVED.

Per *Nubia*, 8th:

From Southampton—Captain Eyre, Mr. J. Strachan, Mr. T. Pendlebury, Mr. J. Hall, D. Cumner, Mr. G. Sharpe, Mr. H. Broom, Mr. W. S. Rawlinson, Mr. J. Rae, Mr. H. Bennett, and Mr. H. Heys.

From Marseilles—Lieut. R. E. Burrows, Mr R. Lee Sands, Lieut.-Col. Reach, Colonel Bivor, and Mons. Lambert.

From Suez—Captain G. Privileggis.

From Aden—Fukeer Mahomed.

DOMESTIC OCCURRENCES.

BIRTHS.

AVRON—July 1st, the wife of Mr. H. H. Avron, Superintendent, Sailors' Home, of a son.

SCHWARZ—June 28th, at Joonoor, the wife of the Rev. C. F. Schwarz, C.M.S., of a son.

MARRIAGES.

MISQUITTA—STEVENS—June 21st, at Bombay, by the Rev. A. Pereira, Mrs. Eliza Stevens of Bombay, to Mr. A. J. M. Misquitta of Bombay.

RASSAM—PRICE—June 8th, at St. George's Hanover Square, Hormuzd Rassam, Esq., Assistant Political Resident at Aden, to Anne Eliza, daughter of Spencer Cosby Price, Esq.

BRAYSON—COOMBS—June 24th, at Kurrachee, by the Rev. James Sheldon, Mr. George C. Brayson, to Miss Kate Coombs, of Lake View, Bushy Park, Galway, Ireland, second daughter of the late J. W. Coombs, Esq., of Hongkong, China.

DEATHS.

WILLIAMSON—June 18th, at Nusseerabad, Mr. Charles John Williamson, Civil Engineer, of cholera, aged 26 years.

SCHROETER—June 20th, at the residence of Mr. T. Lawrence, (59th Regiment, Poona,) Mrs. A. Schroeter, aged 69 years, deeply regretted by relatives and friends.

DAVEY—June 27th, at Bombay, William Manger Davey, Esq., late "The Royal" Regiment.

BEATSON—June 25th, at Nagpore, Harry Fayrer, the infant son of Dr. and Mrs. W. B. Beatson.

SHANNON—June 24th, at Jaulnah, Deccan, Assistant Surgeon Patrick John Shannon, M.D., Madras Medical Establishment, and in medical charge of the 1st Infantry Hyderabad Contingent.

SMITH—June 30th, at Maria Hill, Mazagon, Frances Emily, th infant daughter of Mr. J. H. Smith, aged 4 months.

TYLER—May 26th, at Manchester, Amy Martha, eldest daughter of Cyril Tyler, aged 4 years.

TYLER—June 5th, at Manchester, Nancy, the wife of Cyril Tyler, and youngest daughter of Richard Fell, Poona, aged 23 years.

SCHWARZ—June 30th, at Joonoor, the beloved wife of the Rev. C. F. Schwarz, C.M.S., aged 36 years.

SIMMONS—June 20th, on board S. S. *Saisette*, between Bombay and Aden, Lieut. George LeBreton Simmons, Royal Engineers, aged, 28 years.

THOMSON—June 17th, at Nusseerabad, of cholera, Matilda Hore, wife of Captain H. G. Thomson, "The Royal Regiment," aged 26 years.

HOSEASON—July 2nd, at Jaulnah, Deccan, of hooping-cough and convulsions, Walter Herbert Bruce, fifth son of Colonel H. Hoseason, Commandant 1st Infantry, Hydrabad Contingent, aged 2 years and 5 months.

STUART—June 30th, at Aurungabad, John Stuart, Esq., late of the Ordnance Department, Hydrabad Contingent, aged 65 years, deeply regretted by a wide circle of relatives and friends.

CRISPIN—June 29th, at Neemuch, George Bennett, the much beloved infant son of Captain and Mrs. Crispin, aged 7 months and 23 days.

CAMPBELL—July 7th, at Cumballa Hill, Arthur Gerald, the infant son of A. H. Campbell, Esq., aged 10 months.

RODGERS—July 7th, at the Lying-in-Hospital, Byculla, Virginia Sophia, the wife of Mr. William Rodgers, aged 35, deeply regretted by a large number of relatives and friends.

GILLIGAN—At Poona, on the 5th July 1869, of Consumption, after a protracted illness of one year and seven months, Mr. James Murray Gilligan, late Head Assistant to the Pay Examiner, Military Finance Department, aged 35 years.

JAMES—June 21st, on board the P. and O. Co.'s S. S. *Ethora*, between Aden and Suez, Alice, the beloved wife of R. W. James' M.D., Civil Surgeon, Aden.

Gleanings.

LET this thought often return, that God is Omnipresent, filling every place; and say with David, "Whither shall I go from Thy Spirit: or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold thou art there." Let every thing you see represent to your spirit the presence, the excellency, and the power of God; and let your conversation with the creatures lead you unto the Creator; for so shall your actions be done more frequently with an actual eye to God's presence, by your often seeing Him in the glass of the creation. Let us, also, remember that God is in us, and that we are in Him; we are His workmanship, let us not deface it: we are in his presence, let us not pollute it by unholy and impure actions. He walks as in the presence of God that converses with Him in frequent prayer, and frequent communion; that runs to Him in all his necessities; that asks counsel of Him in all his doubtings; that opens all his wants to Him; that weeps before Him for his sins; that asks remedy and support for his weakness; that fears Him as a Judge, reverences Him as a Lord, obeys Him as a Father, and loves Him as a Saviour.—*Jeremy Taylor.*

Advertisements.

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THE Committee of the Bombay Tract and Book Society offer a prize of Rs. 75 for the best original tract in Marathi poetry on a Scriptural subject illustrative of the plan of salvation. (For instance, the Parable of the Prodigal Son, the Fall and Recovery of Man, Conversion of Paul.) Rs. 25 will be awarded for the second best of the competing tracts. The length should be about 24 pp. 12mo. The copyright of successful tracts will belong to the Bombay Tract and Book Society. The names of the authors should not be written on the Manuscripts, but given in an accompanying envelope. The Manuscripts should be forwarded to the undersigned before October 1, 1869.

GEO. BOWEN,
Secretary, Tract and Book Society.
Bombay, May 15, 1869.

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